

The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1927

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APRIL, 1927

PRICE TWOPENCE

The CHRONICLE

of
the

London
Missionary
Society



473

THE FATAL CYCLONE IN NORTHERN MADAGASCAR—THE
CHILDREN OF THE FOREST—CO-OPERATION IN INDIA

:: ANNOUNCEMENTS ::

THE REGISTER

Departures

Mr. and Mrs. E. A. Harlow and three children, transferred to Neyoor, Travancore, per s.s. *City of Venice*, February 15th.

Dr. Donald Farquharson, appointed to Shanghai, China, per s.s. *Montrose*, February 18th.

Miss Ray Jones, B.A., returning to China per s.s. *Malwa*, February 25th.

Birth

WATTS.—On March 3rd, at 46 Dalmore Road, Dulwich, to Dr. and Mrs. H. C. Watts (née Pryce-Jones), a son.

Marriage

JENSEN—JOHNSTON.—On February 15th, at the Congregational Church, Grassington, by the Rev. B. A. Millard, the Rev. J. H. Jensen, of Marsden (formerly of N. India), to Marion, younger daughter of the late Mr. and Mrs. David Johnston, of Huddersfield.

Deaths

JOSS.—On February 4th, at Jalna, India, Agnes, widow of the Rev. Walter Joss, of South India.

HADFIELD.—On February 23rd, at Winscombe, Som., Emma, wife of Rev. James Hadfield, late of Loyalty Islands, 1878—1922.

Contributions

The Directors gratefully acknowledge anonymous gifts from "Gratitude" (£1) Cardigan, "Anon J.E." for medical work in Madagascar (£2); "L.P." for medical missions (£10); "M.M." for medical missions (£5); "K.W." for medical missions (£5).

Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, April 22nd, at 5.30 p.m., and will be conducted by Mr. A. H. Diplock, Secretary of the Beckenham and Bromley Group of the M.A.C.

Our Stamp Bureau

Are you starting a stamp collection for your boy? Gifts of good stamps for sale are always welcome. Collectors are invited to write for selections. All proceeds go to the funds of the L.M.S.

Mr. T. H. Earl, 4, Westcliffe, Kendal.

Wants Department

Miss B. E. Simmons asks for copies of Sankey's Hymn-Books (1,200 hymns edition) for use in the Girls' School—music copies, and one Tonic Sol-fa copy.

Mr. Bernard Thomas would be greatly helped by the gift of toys for the Boys' School at Salem.

The Rev. E. Baxter Riley would be glad of the gift of a second-hand Empire typewriter, also fifty copies of the "Congregational Hymnary," and Scripture lantern slides.

Mr. A. E. Walden, of the Bangalore High School, would be grateful for the gift of boys' magazines and papers ("My Magazine," for example). Also prints of well-known pictures to decorate the school walls.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

Donors who have responded to advertisements in this column are asked to accept grateful thanks from Miss Tidball (typewriter) Mr. Bernard Thomas (meccano) Mr. Todman (violin) Rev. W. Geller (Scotfield Bible) and Rev. E. H. Lewis (gramophone).

Swanwick, 13th—19th August, 1927

Chairmen, Rev. McEwan Lawson and Miss D. Mack Smith. The devotional sessions will be taken by Rev. F. H. Ballard, of Bristol. Fee £3, including registration fee of 7s. 6d. Registration forms are now ready and may be had on application to Mrs. Parker Crane, L.M.S., 48, Broadway, Westminster, S.W.1. Railway vouchers for reduced rail fare will be issued for this conference.

Leaders' Conference, High Leigh, 26th—29th August, 1927

A conference for Missionary Leaders and Campaign Officers will be held at High Leigh, Herts. Chairman, Rev. E. W. Franks. Devotional sessions will be taken by the Rev. D. W. Langridge. Fee £1 12s. 6d., including registration fee of 7s. 6d. Week-end tickets will be available for this conference. Registration forms are now ready and may be obtained from Mrs. Parker Crane, L.M.S., 48 Broadway, Westminster, S.W.1.

New Watchers' Prayer Union Branches

| | | |
|-----------------------|--------------|---------------|
| AUXILIARY. | CHURCH. | SECRETARY. |
| Wood Green & Enfield, | Bowes Park, | Mr. R. Sealey |
| Norfolk, | Harleston, | Mrs. Lewis |
| Monmouth, | Abergavenny, | Mr. G. Dudley |

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

APRIL, 1927

The Children of the Forest

By D. O. Jones, B.A.
of Madagascar

THE man of the palanquin was travelling through the forest because his destination lay beyond it. We give him that name because that was his conveyance at the time. Imagine the traveller riding in a legless chair fixed between two poles, the end of each on the shoulder of a native bearer, and you have a palanquin in action. Two days had already gone since he had been carried in it from the sun-scorched, shelterless prairie into the welcome shade of the great wood, and two days more would pass before he emerged into the prairie beyond. It was then rather late in the afternoon, and the village in that part of the forest was one of the few which dotted the road at wide intervals. Clearly it was a heathen village, for there were unmistakable signs of its condition on the outskirts. There, where the tangled undergrowth had been cleared away, were a few long poles driven deep into the ground, forked at the summit to resemble the horns of an ox, the prongs of which pierced the bleached skulls of oxen. In addition there were a few tin trunks pierced in a similar fashion. The oxen had been slaughtered on the spot and the tin trunks contained the few possessions of the dead which, in the belief of their relatives, would still be required by them in the life beyond. It was evident that what the village folk had celebrated here were feasts in commemoration of the dead, at which the dead ancestors were also remembered, worshipped and sacrificed to.

A few yards nearer the village, where the fronds of palm-trees interlaced and formed a thick canopy, was a stone altar, another symbol of heathen worship. The well-trodden surroundings testified to the fact that the villagers had been there a thousand times to call on the "creator, male and female, the sun and moon, the ancestors, the four corners of the earth, and the holy ground".

The interior of the village did not belie the impressions gained on its outskirts, for it was dirty, smelly and dilapidated. Whatever life there may have been was hidden behind the reed walls through which, we may be sure, terror-stricken eyes were now peering at the passing stranger. The only exception was at the other end of the village, where there were three emaciated children, dirty beyond description, covered with sores, and too weak to move away at the approach of the man of the palanquin. He now taps the side of the palanquin as a sign to the



Travelling in the Forest

bearers to put him down. One of the bearers, the most useful and trusted of the group, followed him as he moved forward towards that bit of suffering humanity. Sorrow and anger fill his soul as he looks on them left to waste away there against the reed wall. A moment ago his eye had shone with delight as it dwelt on some lovely stretch of forest landscape, but now it was strangely sad as it looked upon those neglected members of a heartless heathen community. Ordering the bearer to fetch his satchel which contained some food, he proceeded to find out if the closed door shut anybody inside. Once, twice, thrice he knocks, each knock becoming harder and more determined until, at the fourth knock, the door slightly moved and a savage face exposed itself.

"Whose children are these?" he demanded from the face at the door, at the same time pointing to the three little ones close by.

"I don't know," was the sullen reply.

"You don't know, then why are they here reclining against the wall of your house?" asked the man of the palanquin.

No answer.

"Where are their parents?"

No answer.

"Where are their parents?" he demanded again, his eye this time flashing anger.

"Their mother was killed by a crocodile as she was fetching water from the river," was the reluctant answer, "and their father left the village the next day and he has not been heard of since."

"Sir," interposed the trusted bearer, "they are considered unlucky, and like all unlucky children they have brought disaster on their parents. That is what the people here think, and that is why their mother was killed by the crocodile, and that is why their father has gone away, leaving them to the mercy of the village. They must surely die."

"Alas!" replied the man of the palanquin, "a heathen village knows not mercy."

Then with a stern eye on the face at the door: "Take care of these children until I come. I leave them in your care. Such food and shelter as you have must be shared by them".

"Mark his words, you scoundrel," added the native bearer, "if you don't, so much the worse for you."

"Toto," said the man of the palanquin, addressing his bearer, "we must be off. Yonder 'eye of day'," he said, pointing to the sun, now declining fast, "warns us we must be sharp if we are to reach our camping place before night comes." Having now resumed his seat, the bearers swung their human burden to their brawny shoulders and, with rhythmic step, passed out of the village and into the great forest again.

A month later, as he rode at noon into the same village, the stillness of death hung around the dilapidated huts. There was no sign of life anywhere in that place of sad memories, no—not even the flickering trace against the reed wall. Hard knocks at different doors drew forth no answer. What had happened in the interval? We can only guess. That was the forest scene—a tragedy and, we can be sure, only one of many hidden away in the dark recesses of heathenism.



Ox Skulls and Tin Trunks as Memorials

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AN EASTER THOUGHT. "The background of His triumph is a tomb. Remember that it is the Triumph over suffering; a Triumph of One who still bears the print of the nails in His sacred hands and feet, and the wound of the spear in His side; like many a poor soul who has followed Him, triumphant at last and yet scarred and only not maimed in the hard battle of life."—CHARLES KINGSLEY.

Disastrous Cyclone in Madagascar

Death of
REV. T. B. LEES

NEWS was received by cable on March 11th of a cyclone which passed through Imerimandroso with disastrous results to the mission there.

The Rev. T. B. Lees, who arrived at the station last year, has been killed, along with Victor, the second child of the Rev. J. T. Jones, and two Malagasy members of the household.

Mr. Lees came from Redhill, and Mr. J. T. Jones, who was appointed in 1922, was a member of Panteg Congregational Church, Carmarthen.

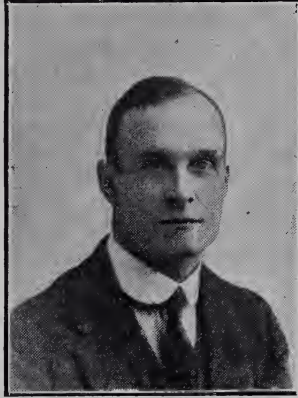
The scene of the calamity is on the shores of Lake Alaotra, a hundred miles inland from Tamatave, and about two hundred miles north of Tananarive, the Capital of the Island.

Imerimandroso was a station of the L.M.S. thirty years ago, but had been given up for many years. It was re-opened in 1922 by the late Dr. C. F. A. Moss, and the cyclone now reported, coming as it does after the loss of Dr. Moss, Mrs. Milledge and Mrs. J. T. Jones, will direct widespread sympathy towards Madagascar and its missionaries.

The cable states that the Hospital, the doctor's house, and the Seminary are seriously damaged. The Missionaries appear to have been sheltering in Mr. Jones's house when it collapsed, killing immediately Mr. Lees, Victor, the son of Mr. Jones, and two Malagasy. Mrs. Lees, Mr. Jones, and his son, Edryd, were safely rescued, and the Rev. William Evans, of Tananarive, was on his way to bring back the survivors to the capital when the cablegram was despatched.

Probably the mail will bring details in time for the May issue of the CHRONICLE. With nothing but the facts of the present message before us we

can only ask that earnest prayer may be offered on behalf of the sorely stricken mission in Northern Madagascar, that those who remain may be sustained as they try to bear the heavy burden of repeated losses, and that the faith and purpose which inspired the re-opening of the section may be speedily justified by such an accession of strength as shall establish it in full vigour.



Thomas B. Lees



Imerimandroso—The Mission Premises on the Hill above the Town

A Time of Testing Persecution of the Christians in China

By Edward Rowlands, B.A., B.D., of Wuchang, Central China



THE Christmas season which has just passed was intended to be the climax of the Anti-Christian agitation in Central China. Perhaps on this account there were seen more than ever evidences of the faith of the Christians, and a heightening of joy which is one of the by-products of persecution. A general description which some gave of the situation was this, "Churches plastered with Anti-Christian posters without—full of worshipping people within".

What were the evidences of the Anti-Christian movement? For many days previous to Christmas there was a great scattering of handbills and speech-making on the streets. The newspapers too were well provided with articles with references to religion as the "opiate of the mind" and so on. All available spaces on the street walls in these three cities and places around were plastered with such proclamations as:

"Down with Christianity" and
"The Christians are the hunting-dogs of the Imperialists."

On Christmas Day itself activity was greatest. Processions were formed, and at intervals a leader would call out one of the above cries and a chorus of people repeat it after him. Besides this activity in the streets Churches were entered in several instances, the decorations pulled down and the services interrupted. One girls' school in Wuchang was entered by a band of students who made the scholars listen to their tirades. The idea of the whole was to work up an atmosphere and make a real onset on Christianity.

With all this Christmas was a season of joy. The following is a series of instances which came within the writer's own experience. Others could no doubt give similar facts.

At a School Centre

In announcing the preparations for the Christmas Day service in our Church in

Hanyang, the Evangelist had said, "This year we cannot make any outward display and our decorations must be those of the heart". Usually they have inscriptions such as "Emmanuel, God with us" written on the two sides of the Church door, but even these were omitted as we knew they would only be torn or have mud thrown on them. We just planned to have the usual service at 11 o'clock, for which some carols were to be prepared by the Girls' Boarding School.

At 8 o'clock on Christmas morning we received a telephone message from a Chinese friend in Hankow to say that he had word that we, among others, were to be visited by a band of student agitators. Hearing that it would be likely to be about 12 o'clock we decided to put the service early by a quarter of an hour and also to shorten it somewhat, so that if possible we might have it in peace. At first one was inclined to note as each item of the service passed that we had got thus far without interruption and a feeling of relief would come. But as the service went on even those thoughts were overcome by the spirit of the occasion and the joy of the singing. At the end the exchanging of greetings was as happy as it was sincere, for the agitators did come, but they confined their activities to the outside.

It is worth noting that five girls from the Boarding School were received into the fellowship of the Church on New Year Sunday. They took this step with their eyes open, seeing that the Anti-Christian agitation was at its height, and though Christian Schools were an especial object of attack. Of this group of girls, four had been through the siege of Wuchang, and their experience had strengthened their faith and brought them to the point of decision.

At a Country Church

One of the earliest to receive a taste of persecution was a Church in a riverside town called Sa-hu, in the county of Mienyang. One day in November, while the Evangelist was preaching, a number of young men belonging to the revolutionary party came in and declared that the Church was Imperialist, and after

A Time of Testing

making a commotion destroyed the furniture, broke the lamp and pulled down the sign-board bearing the words "Christian Church of China". The fear that immediately came to us was that the little cause itself might be broken up, for how could one or two Christians with faith not far developed withstand such an environment? All we could do was to commend them to God, and urge them to take the persecution for Christ's sake, and tell them that the fruit would be good. Meanwhile the preacher could hardly appear on the street, the Christians were continually laughed at, and services could not be held in the ordinary way.

When Christmas came near we instinctively thought of them, and wondered how they would feel. Surely, we thought, they will have a sad time. But beyond writing again and assuring them of our prayers, we could do nothing.

A few days after we received a letter from the Evangelist, the contents of which cheered us greatly and made us realise that God had indeed been with them. He wrote thus: "On Christmas Day I tidied up a room in the loft, and put up a few decorations. The two Christians, Liu and Hsu, came, and together we invited nine friends from among the neighbours to a meeting. We sang three Christmas hymns and Mr. Liu and I offered prayer. We read Matt. i, 18 to ii, 12, and Luke ii, 1 to 20, and I spoke on the text 'Behold I bring you good tidings of great joy'. When the meeting was over we had some tea and

cakes, after which each returned to his own home."

The New Government Capital

In December the headquarters of the Nationalist Government was moved from Canton to the Wu-Han centre, some of the offices being placed in Wuchang and some in Hankow. This being so, a meeting of Christians of all Churches was called for the afternoon of Christmas Day, and Mrs. Sun Yat Sen and Mr. Hsu Chien, Minister of Justice, were invited to address it. Both of these are Christians, and this fact in itself shows that persecution is not the policy of the more enlightened members of the Government but rather religious liberty.

Thus it can be seen that with the coming of the new Government, Christianity was proclaimed as never before. The actual celebration of their coming was held on New Year's Day, and so a reference might here be made to a service the writer attended on the first Sunday of the New Year. This was at what used to be called the London Mission Church in Hankow, now the "Church of Christ in China". It was a united service, and there was a fine congregation. Pastor Kung preached a powerful sermon on "The Christ who could not be hid" (Mark 7, 24). His illustrations were striking and may appropriately end this account. He said:

"Supposing a man planted a garden and did not want anyone to know, outsiders could still observe the butterflies and bees go in and out and know that there must be



A Christian Church of China in Hankow. Formerly the L.M.S. Church. Walls plastered with posters "Down with Christianity" etc. Full congregations inside

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flowers within. Or if a man had a cassia tree and hid it with a high wall, yet passers-by would know it was there by the scent. So Christ 'could not be hid'. After giving some help as to how their Christianity would be revealed, he referred to the Anti-Christian propaganda as proclaiming Christ more than ever. He illustrated this by imagining a pearl held up to notice by two people, the one praising it and the other decrying it. The first lifts it up

carefully between his fingers and speaks of its value to all around. The second says, 'No, it is ugly; look at its bad colour and shape—it is a false one'. Both speakers bring the pearl to notice though each in his own way."

It is indeed true that Christ has been proclaimed more than ever this Christmas in Central China, whether of love or of faction, whether in pretence or in truth. Therein we rejoice, yea, and will rejoice.

Samoa's Progress

With New Zealand's Help

THE *Times* in its New Zealand Supplement of February 22nd gave a prominent place to a review of progress in Samoa, by Major-General Sir George Richardson, the Administrator of Western Samoa.

Sir George says, "The Samoan in a generation will be a new man; in two he will be a distinct factor in the South Seas".

Part of Samoa is administered by New Zealand as a mandated territory under the League of Nations. There has been increased production in the land, and an increase in population.

Vast progress has been made in health administration. Systematic campaigns have been launched against yaws and hookworm, hospitals and dispensaries with trained assistants have been placed throughout the group. The doctors make periodical journeys round the islands to attend cases, and see that the organisation runs smoothly.

In the last few years great strides have been made with the schools. Education is based on native life; 31 per cent. of the population goes to school.

The Administration seeks to teach the Samoan to control and manage his own affairs. Under the guidance of the Native Department, the Samoan has his own Parliament, councils and committees, and levies his own taxes for roads, bridges, water supplies, and electric light. A few years ago there were no native accounts in the Post Office Savings Bank, but to-day there are at least 600, with deposits totalling over £48,000. A busy Department of Public Works is each year making Samoa more comfortable and healthy, with new roads, wharves, hospitals, a wireless installation, electric light, telephones, and safe boat passages.

The Samoans are being welded into one people with a common aim, "to fear God, honour the King, love Samoa, help each other, and improve self", a motto established through the "Fetu (Star) of Samoa", a schoolboy organisation akin to the Boy Scouts, which has spread beyond the schools throughout the islands in a remarkable manner.

"GOD'S MONEY OR MINE?"

The Mission House has been greatly encouraged by the number of pamphlets bearing the above title which have been applied for. Eleven thousand have already been sent by request to Secretaries and others, and are circulating in the Churches. It is hoped that quite another ten thousand may yet be applied for, as the pamphlet has been in circulation only a month. Ministers and Missionary Secretaries are asked to follow the lead which has been given by the distribution of this leaflet, in order that its influence may be deepened and its appeal to the Christian conscience made effective and practical. The Society is prepared to send copies of this leaflet to all who care to make use of it, and will welcome requests from any members of the L.M.S. constituency.

A careful discussion of the use of money as Christian service may be of high value in many ways to Church life. On the last page of this Magazine there is an advertisement of a new booklet on the subject which should be used for the purpose.

THE CHRONICLE WINDOW



Thirty-six from One Church

Morningside Congregational Church, Edinburgh, has a Roll of Honour of all members of the church who have gone as missionaries to the foreign field. The Roll starts with the year 1893, and between that year and 1926 thirty-six missionaries have gone from Morningside. One has gone to Madagascar, twelve to India, nineteen to China, three to Central and one to South Africa. It would be interesting if other Churches adopted this plan, and kept their Missionary Roll of Honour.

A Memorial of Chalmers

Mr. and Mrs. D. Walmsley, of St. Anns, are generously presenting a stained-glass window which will be a portrait of James Chalmers. It will be placed in the Tamate Memorial Church which stands in the compound of the L.M.S. at Daru in Papua.

Mr. Walmsley is the artist who made the Calvary window already in Daru Church. That window contains a figure with the features of James Chalmers. When the men who killed Chalmers were confronted by his image in the Calvary window they jumped hastily out of the church through another window to escape one whom they thought alive again.

The Late Fred A. Stowell

The death of Fred Stowell was briefly recorded in last month's "CHRONICLE". There has now arrived from India a record of the proceedings of the South India Central Committee, which met in January at Jammalamadugu.

The Committee assembled in deep sorrow owing to the loss of Mr. Stowell, who had just been elected Secretary to the Committee, and seemed to be entering upon an enlarged field of service for which he was in every way fitted.

When a young man in good health and full of zeal is taken away without warning from a band of workers which is already too small for its appointed duty, a special sympathy for those who are left is called for. The Committee's resolution draws attention to the fact that Mr. Stowell acquired a deep

insight into the minds and habits of the Kanarese people during the first eleven years of his career, which were mainly spent in evangelistic work.

The Fatalist

One evening on the train I was invited to share a compartment with an Indian landowner who comes from the North, who keeps, he told me, a Goorkha as night watchman who has orders from him to shoot at sight anyone who approaches and cannot answer the challenge. He had, unknown to me, been present at an address I gave in the Theosophical Hall on "Why I remain a Christian". We had a long conversation, but he said he could not get beyond the belief in fate that controlled our every act—even my inability to find in my bag a remaining copy of a pamphlet I wanted to give him. But I was able to show him how I overcame fate by finding one in my box! We seemed to come closer when I asked him what he got out of his faith, and when I spoke of what I was receiving from mine. He made me dine with him, but his fate did not seem to prevent him taking whisky which is against his religion, while not being able to persuade me.

From Rev. R. Robertson, Coimbatore.

Lord Lytton at Jiaganj

A Berhampore message, dated January 18th, says: "When laying the foundation-stone of the new Mission Hospital at Jiaganj, His Excellency Lord Lytton (Governor of Bengal), expressed his appreciation of missionary work which he had seen in the province of Bengal during the last five years. What had chiefly struck him when visiting schools and hospitals of these missionary societies was a personal note, which was always present in them, the atmosphere of human sympathy which pervaded them and distinguished them at once from purely official institutions. He had found amongst them no rivalry in the pursuit of converts, but only noble emulation to display Christian virtues in the service of mankind. Apart from the direct result of attending to ailments of women, the hospital

did most valuable work in teaching, nursing and inculcating through mothers and sisters elementary principles of sanitation and hygiene. The result of this influence would, His Excellency hoped, be seen more clearly in the succeeding generations”.

Nativity Scene at Mbereshi

What the Mbereshi school girls did at Christmas is a wonderful revelation. We had a dress-rehearsal while the local European Education Committee met here, just before Christmas, and the two Government officials were immensely impressed. They are both men who take their work seriously, and want to see the best possible done for the African. They said that they had seen nothing like it anywhere.

The yard, except for the central space, was full of village people, but it was as orderly and quiet as possible. An English audience would appreciate all that underlies it—the hymns and carols which lead one on from step to step mean nothing to these people of unawakened religious susceptibilities. The spectacle appeals to them, but not much that’s underneath, for the great majority. It will come some day, if what the girls do

here is an indication of what is possible in its development.

(From Miss Margaret Sabin, Mbereshi).

A Missionary Parliament

Some excellent speaking took place at Westminster on February 22nd, when the newly-formed London group of the Young Men’s Union organised a Missionary Parliament. The subject of the debate was the Christian Enterprise in China, and the Leader of the Opposition urged the complete withdrawal of Missicnaries, on the ground that Christian Missions are obnoxious to the Chinese, and contrary to the best interests both of China and of Britain. The motion was eagerly debated by the sixty members of the House, and the speaking, which was of a high order, was greatly enjoyed by those who looked on from the Strangers’ gallery.

When the motion was put to the House it was found that the Government Amendment “that Christian Missions are a most potent force for good in China to-day, and have a real contribution to make to the solution of her problems” was carried by one vote.

THE ANNIVERSARY SERVICES,

May 7th to 14th.

SATURDAY, May 7th, Children’s Demonstration, 3.30, Westminster Congregational Church. Chairman, Rev. J. R. Ackrovd, B.D. (Lewisham). Speaker, Miss E. S. Livens (Siaochang).

Monday, May 9th. Prayer Meeting, 11 o’clock, in the Memorial Hall, Farringdon Street, E.C. President, Rev. A. D. Belden, B.D.

Business Meeting of members at 12 noon in the Memorial Hall. Chairman, S. J. Toms, Esq., M.B.E. (Chairman of the Board).

Tuesday, May 10th. Meeting for the Promotion of Medical Missions and Women’s Work, 2.30 p.m. Westminster Congregational Church. Chairman, Mrs. J. H. Jowett. Speakers, Mrs. Kendall Gale, M.A. (Madagascar) and Dr. Robert Cochrane. *The meeting is open to men and women.* At 4.30 p.m. at the Institute Hall, Tea (1/-), and Annual Meeting (5 p.m.) of the Schools for sons and daughters of missionaries. Chairman, Rev. C. G. Sparham. Speakers, Mrs W B. Frame (B.M.S.), and Dr. Reynolds Turner (L.M.S.).

Thursday, May 12th. Annual Sermon, 12 noon. Preacher, Rev. D. Carnegie Simpson, B.D. (Principal of Westminster College, Cambridge).

Watchers’ Prayer Union Meeting, 2.30 p.m. in the City Temple. Chairman, Mr. J. C. Meggitt, J.P. Speakers, Mrs J. L. H. Paterson (Central China), Dr. Hilda Pollard (S. India), Rev. D. Owen Jones (Madagascar).

Tea and Reception of Missionaries, 4.30 p.m. in the City Temple. Tickets 1/- each.

Thursday, May 12th. Annual Public Meeting, 6.30 p.m. in Queen’s Hall, Langham Place. Chairman, Rev. J. D. Jones, M.A., D.D. Speakers, Rev. Donald Frazer, D.D. (*Sec. Foreign Missions Com., United Free Church, Scotland*), Rev. H. Sumitra, B.A. (S. India), Rev. C. G. Sparham (Shanghai). Short Valedictory Service for outgoing Missionaries.

Saturday, May 14th. Children’s Demonstration, 3.30 p.m. in The Grove Church, Stratford. Chairman, Rev. William Dick, M.A. Speaker, Rev. Ralph Robertson (Salem, S. India).

Tickets for the Tea and Reception at 4.30 on Thursday (1/- each), and for reserved seats at the Annual Public Meeting (1/- and 2/- each), can be obtained from the Rev. Nelson Bitton, Home Secretary, L.M.S., 48, Broadway, Westminster, S.W.1.

A Papuan Memorial

By E. Baxter Riley

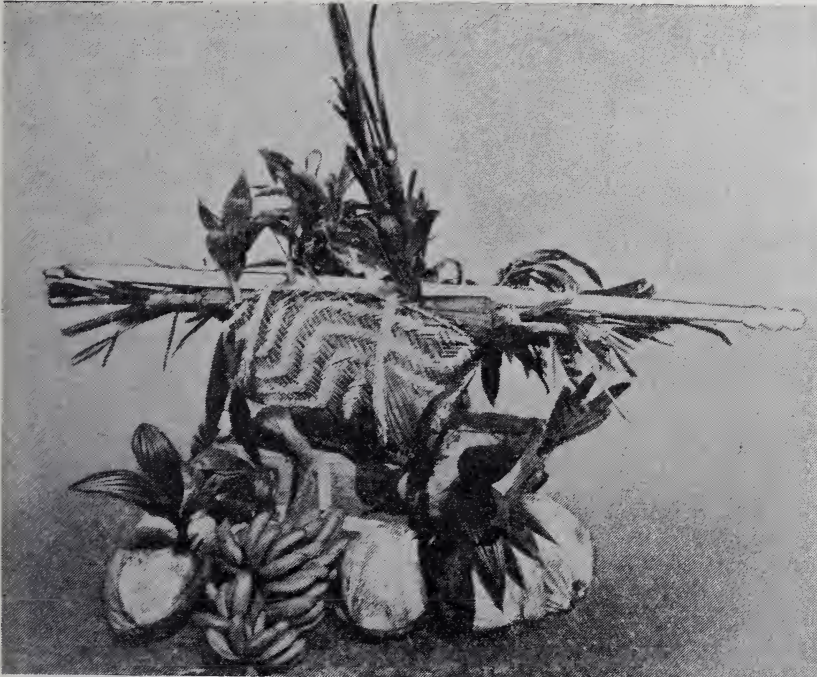
(From *Among Papuan Head Hunters*)

THE *uruba* ceremony was held but once a year. There were three important features in the ceremony. In the first place it was a kind of memorial service in honour of those members of the tribe who had passed away since the previous *uruba*. In the second place it was a time when both men and women surveyed the past and speculated upon what the future might have in store for them. In the third place it was a farewell of the spirits of the dead, who, at the conclusion of the ceremony, were to return to their home in the west until the

wet season, which was just about to commence, should be finished.

Memorials for the men and women were set up in the men's club house, the men's being more elaborate than the women's. Adjoining the compartment of each deceased male, a long thin pole was fixed in an upright position. On the top of the pole a bunch of croton leaves was tied. Some four feet below these a string was made fast to the pole, in the middle of which a dancing ornament named *gora* was well secured.

At the base of the pole was a collection of other things, four pieces of sugar cane, and a small parcel containing two pieces of sago with fish cooked inside; these were wrapped in a small mat and tied with a plaited cord two inches broad. There was also a bundle of arrows and a bow. On the top of the bow was a wrist gauntlet, to which a bunch of cassowary feathers was attached. At the foot of the pole was a bunch of bananas and a number of sprouting coconuts. This completed the memorial for one of the males.



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Pioneers

By an Australian

(From "The Wayfarer," February, 1927).

*We shall not travel by the road we make ;
Ere day by day the sound of many feet
Is heard upon the stones which now we break
We shall be come to where the cross-roads
meet.*

*For us the heat by day, the cold by night,
The inch-slow progress and the heavy load,
And death at last to close the long grim fight
With man and beast and stone ; for them
the Road.*

*For them the shade of trees that now we plant,
The safe, smooth journey and the final goal,
Yea, birthright in the land of covenant—
For us day labour, travail of the soul.*

*And yet the joy is ours as never theirs !
Is not one joy on us alone bestowed ?
For us the Master-Joy, O Pioneers—
We shall not travel, but we make the Road.*

The Resurrection and Missions

By
Edward Shillito, M.A.



I

THE story in the Gospels of the First Easter Day is one of comings and goings; of swift and excited movements; one loving heart tells another the surmises and hopes and joys and certainties of that day. The message of the Risen Lord was not one which a disciple could keep to himself; his first impulse was to run quickly to share the good news with others. There was no sleep that night. Though it was evening and the day was far spent, the two disciples hastened from Emmaus back to Jerusalem, where

they found the eleven gathered together. The message of Easter was by its very character a message to proclaim and to share. So it has always remained. It is a message which must be shared. Those who believe it, must carry it into all the world. The Lord God of Love and Power hath spoken, who can but prophecy? "Christ is risen; who can be silent?"

II

If the story of Christ had ceased with the exceeding great cry which He uttered on the Cross, would it have made any difference in the work of Missions? There would still be the story of a blameless life to tell; there would still be the unfathomable love revealed in the Crucified; there would be in our hands the Wisdom of the Teaching, the constraining Power of the example which the Son of Man left to us. Would that be enough?

Let us picture a Christian Missionary telling some primitive people in Africa with words or with lantern the story of Jesus. His hearers follow him to the Cross; they listen with tears, for there is something in that story which finds the human heart everywhere. That Man on his Cross would speak to them in their own language. They know what suffering means and death, and they have some hints in their own life of the sacrifice which love offers in human society. But what followed? Was that

the end of this wonderful Man? If the Missionary had to say that there was nothing more known of Him, would not his whole purpose be checked, and remain unfulfilled?

He is there because he can add to this story which speaks of Love poured out even unto Death, the story of Easter which tells that on the side of that Love is all the Power of the eternal world. The Crucified died and lives again. He was rejected and He now reigns. It is this message which fires the heart of every evangelist of the Cross.

III

The Missionary needs faith in the Resurrection. He is familiar with the truth that the way of Missions must be the way of the Cross. The entrance into new fields has always been won by those who were content to purchase it by their death. The Mission Field, we were reminded by Dr. Forsyth, is an Aceldama of blood. Those who went out to Central Africa fifty years ago for the L.M.S. knew in experience what it was to share in the sorrows of Christ. One fell



Photo by] A Lily of Central Africa [Bernard Turner.

The Resurrection and Missions.

after another. How poor their lot would have been if they had not believed that out of their offering of themselves life would spring! The corn of wheat must fall into the ground, but if it die it brings forth much fruit. Those who go out upon this errand need that assurance, which hallows all their suffering, and lifts before them in dying the vision of life for others.

IV

Missions are a vindication of the Resurrection.

They have been undertaken in the faith that Christ still lives and if His Redemption is proclaimed, on the wings of the word, He Himself will draw nigh. It will be not only messages about Him that will come, but He will make Himself known. It is a strange hypothesis to those who are without faith. But in every age it has been verified. Everything looked as though these ventures of Apostles would end in failure. But they did not. According to all that the world counts rational, the adventure of Mackay in Uganda, or George Grenfell on the Congo should have ended in disaster. They came very near to it; at times even the bravest of men must have hesitated. But the venture was justified; new victories for the Faith were recorded. Those who said "Christ is alive, and we mean to venture all upon that faith", were vindicated; at

the time they were accounted fools by the world, but they were justified. Missions are an experiment upon the faith that Christ is alive. The experiment has not once, but a thousand times become an experience.

V

We need the Gospel of the Resurrection for hard times in the Mission Field.

It is not only the pioneers who need to believe that out of seeming death life may spring. There come times when the Missionary, after years of achievement, must face apparent defeat. A Church which did run well becomes slothful. A people, which had welcomed the Gospel with fresh and grateful love, becomes corrupted by sinister influences. There is death where once were all the signs of life. How could the servants of God endure their disappointments and failures if they did not believe in the Resurrection? And when in the turbulent movements of the world, as in China to-day, their hopes are deferred, they can still look confidently to the emergence of life. It was after the terrors of the Boxer riots that the Christian Church in China had a re-birth. There was Resurrection then; the same mighty power will work in the days that are before us.

*Lift up your hearts
We lift them up to Thee.*

THANKSGIVING AND PRAYER

Let us give Thanks—

For the glad tidings of Easter.

For the personal safety of our Missionaries in China during a long and anxious period.

For the loyalty to Christ of Chinese Christians—many of whom have not found the Christian path easy.

For the growth of the Campaign abroad, e.g., in the Gilbert Islands, Jamaica and India.

"Be not over-anxious about anything, but by prayer and earnest pleading, together with thanksgiving, let your requests be unreservedly made known in the presence of God." (Phil. iv. 6. Weymouth's translation).

Let us Pray—

For the Easter Schools at Eastbourne (for London and District), Llandudno (for the North-west), Tettenhall (for the Midlands),

Grindleford (for the Girl's Auxiliary), Lampeter (for Wales).

For the Meeting of the Board, April 27th.

For Mr. Barradale, now visiting the Australian Churches.

For the money necessary to carry on our work efficiently. The money God claims is in the pockets of Christian people. We can pray that His claim upon it may be acknowledged.

O God, Who hast so ordered human life that even the preaching of Thy Gospel and the extension of Thy Kingdom depend in part upon the giving of money; we earnestly pray Thee to open the eyes of Thy people that they may recognise their sacred responsibility in the use of money, so that all that is needed for thy work may be freely and joyously offered, through Him Who gave Himself for us, Jesus Christ our Lord.

Co-operation in India

By G. E. Phillips, M.A.

The happy and helpful way in which various Missionary Societies join hands in the field is too little known among the Churches at home. Mr. Godfrey Phillips, who writes here of Co-operation in India, has himself taken an important part in the work which he describes.



IN the main part of our wide fields we are the only Protestant Christian agency, but the very arrangement of those fields was a co-operative effort of Missions to avoid overlapping, and we best help the joint enterprise by getting on with the tasks assigned to us. In the big centres alongside other Societies we are

working with different denominations in closer co-operation than has yet been found possible in the home countries. We could not effectively present Christ to university students of the higher grades, both men and women, if we did not share with several societies in the great Madras Christian Colleges for Men and for Women. Our Girls' High School in Calcutta has had its best days since other Missions joined us in it. The new Boys' Residential High School at Bishnupur, which bids fair to set a new standard for Christian education in Bengal, is a Union School. Women teachers in the same province are more efficiently prepared by the Union Training School at Ballygunge, Calcutta, than they could have been by a smaller L.M.S. institution. Now at Benares, Anglicans, Wesleyan Methodists, and Congregationalists are planning a new combined effort to evangelise the pilgrims and the educated classes of the city.

The L.M.S. by itself could not deal with the scourge of tuberculosis, but in the Union Mission Sanatorium at Arogyavaram it has co-operated in the best help yet given in India to consumptives. These are instances of the enterprises which we carry on jointly with various bodies, and the number increases every year.

Greater effectiveness

We have found that Union work is no *cheaper* than that done in isolation, but it is of higher quality. When three efficient missionaries from three different societies

join in some effort, they do it better than either of them could have done it singly, standards for equipment as well as for attainment tend to rise, and fellowship quickens the Christian spirit and motive. This last is the biggest gain; it is the *religious* effectiveness of operations which is most of all enhanced by co-operation.

Union College, Bangalore

A good example is the United Theological College, Bangalore, which trains Indian ministers of the most advanced educational grade. Of the six Missionary Societies which support it, no separate one could have carried the maintenance of an institution which is quite comparable to the colleges in which ministers are trained at home, but together they are doing it. The staff of five Professors covers four nationalities—American, British, Danish, and Indian, while the students sometimes use as many as nine mother-tongues, English being the one common medium of intercourse. Yet that College has a reputation all over India as a place where Christian fellowship which passes barriers of race and language has been conspicuously achieved. And scattered over South India and Ceylon, of the men who are naturally looked to by the Christian community to give a lead in the difficult problems of this new day in India not a few say they owe their best inspiration to their years at the U.T. College. It is sometimes supposed that theology causes more quarrels than anything else, yet the experience of this College has been that variety of theological outlook and of ecclesiastical affiliation makes life more interesting, and so reduces the area of friction in mutual intercourse. People seldom quarrel about big things like theology, but nearly always get on each other's nerves about little personal things because they are dull. Another interesting discovery is that denominational loyalty of the right and proper kind, as distinct from mere prejudice for what happens to be one's own, is strengthened, not diminished, by life in a union institution. The student who in conversation in the hostel with men of other churches has stood up for his own, ends with

Co-operation in India

a stronger love of it than if he had only lived with those who took it for granted. High Church and Low, Methodist and Lutheran, Syrian Christian and L.M.S. member of the South India United Church, all have rubbed up against each other, but a transfer from one denomination to another has never yet occurred. Home ministers who know that a bond between them and a certain group of brother ministers is created by the fact that fifteen years ago they had adjacent rooms at College will realise that the extension of such a bond to men of a different branch of the Catholic Church is a powerful influence for Christian unity.

How far can Union go

Union work has a set of problems of its own, which missionaries engaged in it are trying to solve. The societies are steadily gaining familiarity with its technique. Will it go much farther than we have yet dared

to imagine? Already the Representative Christian Councils link up the whole missionary enterprise in India for fellowship, consultation and occasional joint action. But will some of the Foreign Missions whose churches have organically united with the churches connected with other Foreign Missions follow the lead of their churches in some organised grouping of missions analogous to the union of the churches? Logically it seems the next step, though the practical difficulties are enormous, in fact insuperable unless the denominations at home draw nearer together than at present. We can only feel our way a step at a time, until the course clears for some further great advance. Meanwhile experience is being accumulated, and already it is proved that the more unitedly the missionary societies can carry on their operations, the brighter is the hope for the evangelising of India.

A Light of other Days

A YOUNG PRINCE from Johanna in the Comoro Islands, visiting Cape Town with his companions a century ago came to the attention of Dr. John Philip.

The result was that when the Johanna prince went home he took with him William Elliott (a young man from Sheffield) as Christian teacher for his people.

Elliott studied the Johanna language to such effect that in two years he had set it down in writing and prepared a vocabulary.

These writings were safely filed in the Grey Library at Cape Town, and now appear in print—apparently for the first time—in a handbook of the African languages for use of students in the Berlin University.

The L.M.S. and Nether Church, Sheffield, ought to be grateful for this resurrection of Elliott's work, the value of which is thus tardily recognised.

The story reflects credit also upon Dr. Philip, who had himself begun the instruction of the wayfaring prince before appointing Elliott as Missionary to the Johannas.

A sidelight on the transport difficulty of that period is to be seen in the statement that ships for the Cape from the Comoro Islands (which lie between Madagascar and Africa), were so infrequent that when Elliott returned to Cape Town he had to go via Madras.

The Widow's Gift

THE other day two girls came up to me. One introduced herself as an "old girl" now training as a nurse in the General (Government) Hospital here. We talked; I asked her why she hadn't come to our "School Day," when old girls try to meet?

"I am a widow, I am ashamed to come."

"But we want you, we want all our old girls to feel they can come; why should you feel ashamed?"

"Girls whom I have not met for some time ask me my news, and I must tell them I am a widow. I am ashamed."

So the old stigma remains, even with some of our Christian women. Then she shyly produced the real reason for her visit.

You know we are gathering funds for the building of a School Chapel; we have getting on for four thousand rupees, mostly gathered by the girls. This "old girl" had just passed her first exam., after her first year's work as nurse; she had received a rise of salary, and she had brought, no, not her increment, but the whole of her first month's salary at the new rate, and put into my hand a little bundle of notes (£3) for the Chapel Fund, asking me not to say from whom it was, to keep her name out of it. That is real giving. And she a widow!

(From Helen L. Hawkridge, Madras.)

Who's Who at Swanwick

Sections for All

YEARS ago Swanwick had three sections, Men's, Women's and Sunday School. Then a Girl's Auxiliary section was added, and later, to be precise three years ago a Young Men's section was formed, and this year we are adding still another—a section for day school teachers.

Section for Day School Teachers

There have been organised recently several special Conferences for day school teachers in connection with Exhibitions in different parts of the country, and these have been extraordinarily successful. We find that day school teachers are interested in hearing of schools on the mission field and of educational work undertaken by trained teachers in Africa and the Far East. At one of these Conferences recently it was stated that day school teachers here at home have a great deal to learn from those of wider experience who come into touch with the Youth Movement in other lands. Amongst the missionaries who will be at Swanwick will be several with outstanding experience as University and College professors and High School teachers, and educational missionaries in rural areas. The Education Section will provide an opportunity for men and women interested in education to pool their experiences and to discuss problems which are common to all teachers the world over.

Men's Section and Women's Section

Members of these sections will have an opportunity of hearing addresses by missionary experts on L.M.S. work in the field. There will be an opportunity for the discussion of policy at home and abroad.

The G.A. at Swanwick

The Girls' Auxiliary is feeling very proud of itself this year because its General Secretary, Miss Dorothy Mack Smith is to be one of the Chairmen of the Conference at Swanwick. Members of the G.A. will feel the reflected glory! The guidance of G.A. affairs will be largely in the hands of the vice-president, Anne Livesey. It is very much to be hoped that all districts will send representatives so that the Girls' Auxiliary may celebrate its sixth birthday in full force.

Young Men's Union.

This year will see the first meeting of the Young Men's Section at Swanwick under the name of the Y.M.U. Angel Wakeley, our President will take the chair.

We want a great gathering of members to discuss the first year's working of our organisation, and to make plans for the future. Will every member make a real effort to be there? Swanwick is worth not only a week of your holiday but the whole of it. No one regrets going, and it is a splendid spiritual tonic. Just ask someone who has been and hear what he has to say about it. If you decide to go, register early as Swanwick fills up long before the closing date for registration.

Sunday School Section

Sunday School teachers who are coming to Swanwick will be glad to hear that we have secured the help of Miss B. Krall as the leader of our Primary Group, Mrs. Roberts, of Louth, as the leader of our Junior Group, and Miss M. M. Sapp for the Intermediates. Miss Krall is probably too well known to need introduction. Her work as Westhill Lecturer, as Minister's Assistant at Poole, and as Director of Studies of the London Training Centre for Sunday School Teachers at Whitefields, will be quite enough guarantee to Primary teachers of the good time they will have under her leadership.

Mrs. Roberts is also a Westhill student, and has had a great deal of experience of work in a Junior Department.

Miss M. M. Sapp is also well known in Sunday School circles for her work as extension lecturer of the Liverpool Sunday School Union, and later for the Congregational Union Young People's Department. Miss Sapp has had very varied experience as Minister's Assistant at Ealing, and can speak with authority about missionary work in the Intermediate Department.

We have not yet secured our leader for the Senior Group, but hope to be able to announce a name in the next copy of the "CHRONICLE".

Sunday School teachers are in for a good time at Swanwick this year.

High Leigh, August 26th—29th

MISSIONARY Secretaries and missionary workers in all departments of the Church are urgently reminded of this important Conference when the best methods of missionary work will be discussed. Addresses of an inspirational and devotional character have been arranged. A few places can be reserved for specially appointed delegates from Auxiliaries and Churches.



Prickly Pears. By A. M. Robinson, C.E.Z.M.S.; 1s 6d. (By post from Livingstone Bookshop, 1s. 8d.).

THE "Prickly Pears" are twins, a boy and girl, who well deserve their nickname. The story tells how they gradually lost their prickles, with the help of a dream, a missionary meeting and a family tea-party. Milly and Leslie are thoroughly convincing children, and likeable even in their prickly stage, and the story holds the readers' interest all through.

China To-day through Chinese Eyes. (Second Series). Student Christian Movement. 2s. 6d. (By post from Livingstone Bookshop, 2s. 8d.).

THIS is an admirable little book for getting the main facts, and the new China view-point, though the book does not make clear how small a proportion that new China is. It is very concise, and more of the nature of notes and outlines, but it is dependable, and written by well-known men who are in the forefront of the new China's Christian life. It can be strongly recommended to all who know enough of China to supply the needed sense of proportion.

(R.E.F.P.)

From Field to Factory. By Margaret Read, Student Christian Movement. Price 1s. 6d. (By post from Livingstone Bookshop, 1s. 8d.).

IN "From Field to Factory" Miss Margaret Read, formerly of Calcutta, has written a useful introduction to the big questions raised by the growth of Western industrialism in India. She describes the peasant turned factory-hand, and the new housing conditions of the great industrial cities. Men like Tagore and Gandhi hate the industrialism which is causing thousands of villagers to be herded in the hideous slums of Bombay and Calcutta. Some Indians, however, see in industry the solution for India's extreme poverty. There is no doubt that modern industry has gone to India to stay. The great question is, how to prevent the worst evils as we have known them, and still know them in the West, from being regarded as inevitable in India.

William Carey, a Chronicle Play. By Leslie Artingstall. Livingstone Press, price 1s., post free 1s. 1½d.

WILLIAM CAREY the cobbler taking a census of the known world and its religions while he mended boots will always inspire the missionary cause. Carey could and did plod to some purpose.

The opposition, which only sharpened his determination is not difficult to understand if the conditions of the time are remembered. These things, Carey's colossal patience, and the irritation caused by his plans are well brought out in the new Chronicle Play by Mr. Artingstall. The whole story is dramatically told in eight scenes, by about 30 characters, and for Churches which have facilities for so large a play, nothing could be more attractive. But it should also be read for its own sake as a story. The very readable style of its production, as well as the interest of the story itself, makes such reading easy.

Christ and Money. By Hugh Martin M.A. Student Christian Movement; 2s. (By post from Livingstone Bookshop, 2s. 2d.).

THIS little book (110 pages of large print), covers a very wide acreage of ground, and has many good things to offer the reader. Nothing better than this: "Money, in short, is stored up personality. It is a sacramental thing". Some of us have been wanting for long to persuade our Churches that money is not material, but spiritual, if its origin and end be seen as by the Eyes of Christ, but this carries us even further.

It is a little difficult to determine for what class of student or reader the book is intended. It is scarcely a popular brochure for young people, advising them how to manage their personal finances, as Christian disciples. The chapters on The Teaching of Jesus, and Personal Expenditure come nearest to this. The keeping of strict accounts, a good habit which I fear is more honoured in the breach than the observance, is wisely insisted upon. However, even where the new generation cannot be persuaded to this old-time virtue, there is an easier way of self-assessment for the Kingdom of God, and that is in the keeping of a separate fund, or banking account, for these high purposes, and frequently, say every three years, re-considering the personal assessment and asking "Has the time yet come that my regular tithe (tenth) should be increased to one-ninth, one-eighth, etc.".

Although the writer wisely deprecates a hard legalism in the Christian handling of money, he lays great and wise emphasis on the absolute duty of a rigorous self-assessment for humanitarian purposes. This is a suggestion we should all take to heart.

There are many other interesting issues raised—I have noted nineteen—but for these the book must be read: my space is gone.

W.H.S.

*Any book reviewed in these pages can be ordered from The Livingstone Bookshop
See advertisements.*

A Papuan Witches' Cauldron

By E. Pryce-Jones
of Moru, Papua

*Fillet of a fenny snake,
In the cauldron boil and bake ;
Eye of newt and toe of frog,
Wool of bat and tongue of dog,
Adder's fork and blind worm's sting,
Lizard's leg and howlet's wing,
For a charm of powerful trouble ;
Like a hell-broth boil and bubble ;
Double, double, toil and trouble ;
Fire burn, and cauldron bubble.*

SUCH was the witches' cauldron as described by Shakespeare in *Macbeth*, and what belief in the power of witches was to England not so very long ago, it is in Papua to-day, and is the most powerful influence affecting the life of the people.

That death is not natural, except in the case of old age, is a fixed belief of the Papuan, and should it come, it is attributed to the malignancy of some man who has been using sorcerers' charms such as those in the picture.

This set was found secreted in a garden not far from the Mission Station at Lese in the Moru District. The use of it is well described in Mr. Holmes's "Primitive New Guinea".

The power is supposed to reside in the conical bundle; but not only is it here, for just as the witches' cauldron had all such things as caused the imagination to creep,

so this cauldron, for cauldron it is, has those things that cause fear, or strike the imagination through the quality emanating from it. The cone is made up of strips of Hahuru bark which has blistering properties, the stinging leaf (not of the nettle tribe), the Malaiapo, a plant which has a vile odour of putrifying flesh, crocodiles' teeth, snake-skin and teeth, pebbles, because pebbles they say cause the pains in the viscera. So potent is the fear of the sorcerer that it has interfered with the administration of justice; it has prevented men from charging criminals with crime; it has enabled men to taboo the property of other people and prevent the owners utilising it for years.

Having the reputation of a sorcerer is not safe for the sorcerer himself, and I have known a few cases of men with such a reputation, having come into association with the church, being troubled, and charged with being concerned in the troubles of the villagers, and one of the last of my experiences was seeing one of my old men church members hacked to death by an infuriated bereaved father.

The bamboo is used for blessing as well as cursing. The heating of the bamboo with its contents, and the fizzing issue of the steam through the stopper is repre-



A Bamboo Cylinder and its Contents, being the Professional outfit of a Papuan Sorcerer

The Witches' Cauldron

sented as the production of disease and pain, but after having heated the bamboo, by pouring cold water on it, the cooling of the bamboo represents the taking away of pain; but this side of it is rarely heard of, mostly it is malignant.

The power of sorcery dies hard. There are very few of our Christians who have really given up belief in it. It is not long since Christendom gave up witch burning,

and there is still a brisk trade in charms, and mascots in Britain. The mystery enfolded life is still sufficient to cause fear in the most civilised and is affecting the thought of some of the most scientifically trained. This sense of mystery is no less strong in the primitive minds, and should be treated sympathetically. The only way to cast out this fear is to lead them into that realisation of the love of God, which casteth out all fear.

Papuans and a Sea-plane

Its effects on Old and Young

WE had heard that a sea-plane was to visit Papua, and we thought that if we were *very* lucky we might see it as it flew along between Port Moresby and Samarai.

What really happened was this:

One day just before lunch when everybody was busily at work, there went up a cry of "Sail-O". A few seconds later a second cry went up—"The flying ship", and then what excitement! In an instant all work was dropped, and there was a stream of yelling, jumping, running brownies making for the beach. Babies cried with fright at the noise, dogs barked and raced with the children, the one idea was to get to the wharf as quickly as possible.

There were some white people in that stream of folk making for the beach too. I don't *think* they were shouting, but surely a real sea-plane coming all unexpectedly into a quiet Papuan Bay was enough to excite anybody! But even as we all rushed to the beach most of us thought she was only passing close to our coast. Imagine then our delight when we reached the wharf to see the plane actually at rest on the water and tied up to the Mission launch! The children danced and hugged each other in sheer joy and excitement, and the noise was deafening.

The airmen came ashore for a couple of hours, but the plane remained the centre of attraction. In ordinary times our visitors, being white, would have been followed by an interested crowd, but not to-day. They

would see white men again, but this wonderful flying ship must be watched carefully. I think they believed it quite capable of flying off on its own.

When they went down to start again the wharf was just a brown mass of excited natives. The airmen got aboard and the noise died down as we watched them getting the engine ready for a start. At last they climbed in—engine and propeller began to hum and the natives began to yell. As the noise of the engine grew louder—so did theirs until it seemed as though they simply *couldn't* make any more. But they could. After running part way across the Bay and back on her floats, the seaplane left the water and rose like a beautiful bird. Then our children surpassed themselves and to one mighty "Aione-e-e-e" ("Good-bye" in our language), she sailed away over the hills to Samarai.

When she was quite out of sight we went back to the house. We counted ourselves very fortunate that our native children had had this opportunity of seeing a sea-plane at close quarters. It taught them more in two hours of white man's skill and bravery than could have been learnt in months of talking or of showing pictures.

We heard that when the 'plane first appeared and swooped down toward the Bay the older people rushed into the bush saying, "It will eat us". But not one native boy or girl did I see going away from the beach.

(By C. F. Rich, of *Isuleilei, Fife Bay*).

Annual Meeting of Metropolitan Auxiliary Council

Will the London Churches, and the delegates to the M.A.C. in particular, kindly note that the Annual Meeting of the Council will be held in the Institute of the Westminster Congregational

Church on Monday, April 25th. The speaker will be Dr. Harold A. Moody. Tea 5.45 p.m. Viewing and judging posters sent in for competition, 6.15 to 6.45 p.m. Meeting 6.45 p.m.

Joyce of Berhampur

Passed on, March 5

JOHN ALFRED JOYCE had missions in his blood. He was born in Jamaica of missionary parents*; his sister is Mrs. McAll, of Tsinanfu; a brother ministers to a Church in Australia. Of course he married a missionary, Dr. Lucy Nicholas, the first woman doctor whom the L.M.S. sent to India, honoured now by all who frequent the Mission House in London, but honoured with Joyce Sahib by far wider circles in Bengal.

When young Joyce left Cheshunt College he had a few years' pastorate at Loughborough Park Church, Brixton, then sailed in 1892, for Berhampur. For thirty-two years he wandered strenuously through the innumerable villages on the sunswept plains of the Murshidabad District, talking to individuals, selling gospels, or teaching Scripture to children in little schools, while his wife healed the sick who crowded to the camp. Everyone knew and loved him. Hindus of high social rank who had erred in their conduct would accept from Joyce Sahib fatherly words of rebuke and admonition which from other lips they would have hotly resented.

Statistically there is next to nothing to show for it all. But to those who know the Murshidabad District nothing shines more clear than the fruitfulness of the Joyces' life-work. You meet its intangible influence everywhere. As the news of his "passing"

* His father was Alfred Joyce, L.M.S. Missionary in Jamaica, 1862-1875.



J. A. Joyce

comes to the office, there is lying on the table the annual report of his successor, Mr. Vaughan Rees, just received. Speaking of a Prize Day Gathering in an outlying village, Mr. Rees says: "I mention this incident in order that I may record the warmth of affection and regard that is still felt for my predecessor, the Rev. J. A. Joyce, in whatever part of the district I happen to go. . . . On this particular occasion

I was requested by a standing vote of the assembly to convey to him their deep sense of obligation for all that he had done for them, to assure him of their continual regard and affection, and to express to him their sincere wishes for his future health and prosperity".

Before he could read this report God had given him health and prosperity such as those grateful villagers did not conceive of, and he has entered into the joy of his Lord.

Half of the population which he served so well was Moslem, and the neglected task of evangelising Islam in India was a burden whose weight grew heavier on his heart in closing years. Will the L.M.S. be able to do what he so much desired? If the Campaign takes hold, this is one of the things to be done in loyalty to men like Joyce, and to the Lord whose spirit it was in them which made them "give and not count the cost, fight and not heed the wounds".

G.E.P.

The Boy's Brigade in Africa

From the
Tiger Kloof Magazine

AT Molepolole two companies of the Boys' Brigade have been formed, the 1st Molepolole (L.M.S.) Company, and the 2nd Molepolole (Church of England) Company. At the end of May last the 1st Molepolole Company went into camp at Ditheyane, five or six miles from Molepolole, for a week-end. The experiment was highly successful, and the programme of drill, sport, camp-fire sing-songs and Sunday services was specially well enjoyed by the boys and their officers.

Picture the boys round the camp-fire

singing a Sechuana version of "Three Blind Mice," or executing a native dance; or think of them gathered beneath a big thorn tree listening to a brief sermon on the Boys' Brigade crest, "Sure and Steadfast", and you will feel, I think, that the Boys' Brigade movement can contribute not a little to the big task of anchoring the souls of African boys to the Christian life.

The uniforms for this company (khaki shirt and shorts, belt and forage cap), have been provided by the 4th and 6th London B.B. Coys.

Calamity or Opportunity?

By C. E. Busby
of Siaochang, North China



IT was said of old by the folk of Ephraim and Samaria:

“The bricks have broken down,
But we will build up masonry;
The sycamore work is done,
But in its place we will put cedar-work.”

And as we read those lines to-day we realise that the iron will and set jaw are no mere modern attitude. There is something surely to admire in such desperate courage. The old defences have gone, but they will replace them by greater; the quick-growing trees of softer wood have proved insufficient, so they will legislate for the future with the stouter cedars.

The Great Storm

Those of you who read Mrs. Biggin's vivid description of the storm which fell upon Siaochang and the surrounding district last summer will perhaps understand the reference. When I saw all the buildings for a long stretch north of us come down one by one, and tried to help a line of women patients wading up to the waist from hospital to compound, when one and another mourned their losses and in some cases homelessness, then it was easy to see calamity, but not opportunity. Yet, even at the time, one thanked God for devoted service cheerfully given, that the not-too-robust health of Dr. Wu was preserved in his rescues through mud and water, and for the many voluntary helpers from the village organised to help in our need. To be sure as we look back we can see many more things that might have been done, rescues that one could wish had been attempted, though lives were wonderfully preserved through illness and exposure.

Looking Forward

But we would look, not back, but forward. Here even on a superficial glance is opportunity. The razing of so many buildings

belonging to Hospital, Mission, or Chinese “Self Support Society” (the nucleus as we hope of the Chinese Independent Church) obviously gives an opportunity in rebuilding—to replan and consider as a whole the scheme of buildings. For example, the site of many of the fallen buildings is not very suitable, being somewhat low and surrounded on three sides by pits which in the rainy season fill with water. We have felt the calamity as an opportunity, a challenge and a call for much deeper reasons. Indeed, it is the spiritual reconstruction that really counts, and I wish to indicate briefly how it has affected us, Chinese and “foreign”.

I. *It has brought us into much closer fellowship with our Chinese colleagues.*

We have had special meetings for prayer with them, and as far as possible have sought to solve problems together. The Chinese Self-Support Society has lost practically all its buildings and individually the Chinese have suffered very heavy losses. But even so, there has been a bright side. This Society had been in some difficulties in regard to financial matters and had been loath to undertake much responsibility. Now, however, they are planning to be responsible for a considerable part of the Educational work which is to involve the building of a new Secondary School to take the place of the Boys' School in the Compound. It may be some years before the scheme is realised, but the hopeful sign is that the members have a different spirit, are more united among themselves, and out of their own slender resources have already subscribed liberally.

II. *It has drawn us into even closer sympathy with the work of the Hospital.*

Time has been given by many in other branches to the reconstruction plans and work and the great need has been laid on all our hearts. In replanning, regard has been had to the future welfare of the Hospital and many improvements will, we trust, result.

For example, the old north ward of the Women's Hospital, which is being converted into doctors' houses to replace those destroyed, was only wide enough for a single row of beds; the new ward to be built is to be wide enough to accommodate a double row, thus economising in cost per bed; the old brick beds damaged will be replaced by more

suitable wooden ones; one of the old buildings, formerly a stable, which was used as an overflow ward, is to be replaced in the Hospital Compound by a new equipped ward.

III. *It has called forth sacrificial giving from friends in China and in England.*

This I have put last because I believe that giving of money is only valuable as an expression of love. I take this opportunity of thanking, on behalf of us all, those friends who have sent gifts for the rebuilding or for personal losses of Chinese friends. As a result of monies received a very considerable portion of the losses of Chinese workers has

been made good. In regard to the Reconstruction Fund we felt that, considering the financial position of the Society, we could not ask the Board to grant more than half of the Budgeted expenditure (say £1,500, exclusive of the Chinese scheme), and determined to seek the half remaining from private subscriptions of our friends both in China and in England, as well as our own. Up to now there has been received close on £300, about half of which has come from home, and nearly half from the Missionaries on the Field.

So we feel that God is over-ruling these great material losses to our spiritual good, and we trust to the help of all who serve Mission and Hospital.

How Wang was Cured

Prayer and Pains Together

ABOUT ten minutes' walk from here, near the river, on the city side, lives Mr. Wang with his wife and mother. Mr. Wang, a man clever with his hands, an artistic painter and maker of kites, earns his living by making sodium blocks, used by builders. This sodium is bought in sacks in powder form, and is then mixed with a certain proportion of water in big jars and stirred a considerable time, the mixture getting thicker and thicker till it is turned out in oblong moulds, each block thus moulded weighing forty to fifty pounds. Physically this is an exhausting job, and Mr. Wang, being rather a weak man, began to take opium and morphia, which brought immediate relief from the aching tiredness caused by this arduous work. This increased till the business began to suffer seriously in consequence. More than once he pulled himself together and broke off the habit, only to fall into it once more later. Something had to be done. It was plain that he needed a friendly, helping hand. Mr. Han, our city preacher, at once offered to take him to live with him in the city where Mr. Wang might be away from temptation, and under his own observation. For five weeks the faithful Mr. Han helped him, reading and praying with him, and helping him to regain physical strength and

moral courage to abstain from taking any more morphia or opium, and finally sent him home rejoicing, a cured man!

Meanwhile, what about the business? The two brave women, the wife and the seventy year old mother, carried it on alone. What days of weariness those were for the two women, toiling from morning till eve for five weeks, so that a weak husband might have a chance to throw off the opium habit. Few knew what those women went through, but I used to see a little of the brave struggle to keep the business going when I went to visit them. They told me they were praying every day for strength for themselves to enable them to carry on, and for the man that he might conquer and stand firm. God heard and answered their prayers, for Mr. Wang is being "kept".

Standing in his own strength Mr. Wang knows he must fail, and the two women know it too, but they pray for daily strength and receive it. If our "Jesus doctrine" is worth anything, surely it must be when it saves a man where all else fails, and gives all that believe in Him grace and strength to live right, withstanding all kinds of temptation. We have taught our Chinese Christians much if we have taught them believing prayer.

(Myfanwy Bryant, Tsangchow, N. China).

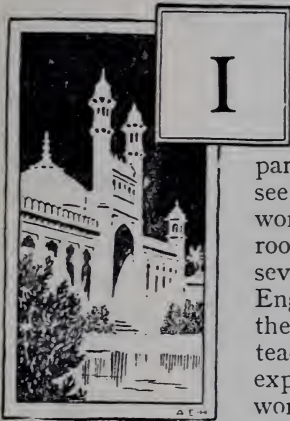
Nothing is adequate to the situation which the Christian Church has to face in Africa, except a new birth. There must be an outburst of new forces comparable to the breaking forth of fresh life more than a century ago, which found expression in the birth of the Missionary Societies. If there is to be a rebirth of the Missionary Movement, it will mean a rebirth of the life of prayer.

(Message of the Le Zoute Conference).

Fuller Life for India's Girls

What their Mothers saw

By Eleanor Rivett, M.A., of the United High School, Calcutta



IT is the last day of term — Parents' Day—when we have invited the children's parents to come and see actual classes at work in actual classrooms. There are several groups doing English according to the Dalton plan, and teachers and girls explain the individual work equipment which each one is using. In

one of the junior classes one is amused to come upon a small Mohammedan maiden telling a parent, who is by chance the head of a school and, to wit, a Dalton plan exponent, what are the advantages of learning English by this method!

The cardboard, the coloured paper, the pictures and much else of the fascinating apparatus has been given us by understanding folk at home who believe with us that good teaching is part of our Christian opportunity in this land, and in this school where Christian, Hindu and Mussulman study together.

Effective fun

In the Kindergarten the small peoples' arithmetic lessons, in which they play most interesting games with animal pictures, boot-sprigs, counters and clocks provided by keen educationalists "across the black water", thrill the mothers in particular, and their comment is, "What fun! and won't they be able to do bazaar accounts well!"

Another company of little people are doing pastel drawings, and these are cut out and placed together to make a frieze round the

classroom. Paper and pastels have come to us from people of imagination in lands where happy girl-hood is more an established fact than in India as yet. Elsewhere more elaborate geographical friezes have been cut out from "Child Education" designs.

A use for samples

In a senior class, outside in a high, tiled-roof shed, cooking is going on, and parents all agree that here indeed the girls' future as capable home-makers is not being ignored. Similar thrills of parental satisfaction are experienced in the needlework classes, where all garments worn by boys and girls are made, and where even the youngest damsels learning to sew make useful mats of sacking with cross-stitch designs of their own invention, and seniors give play to their originality in embroidering sari-borders. Here again we find beautiful fabrics from home sent us as manufacturers' samples being put to good use.

The Museum

Look now at our cupboard with supplies of stationery and other school equipment; our library with new story-books and books of reference for the staff, our museum with its added specimens of English wheat and barley and seaweed and minerals, of Australian maize-cobs and aborigines' boomerangs, of South Sea Island shells and coral. See our needlework box filled with materials and silks and cottons, needles and thimbles and much else, and see our Mission House linen-chests with their splendid new stock.

And how can I say "thank you" to all who have made these things possible? The contribution your gifts have made and will make all through the year to the spreading of Christ's message of good-will and more abundant life is incalculable.

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Wednesday, April 13th, 1927. Speaker: Rev. C. G. Sparham. Subject: "China To-day". Chairman: Mrs. J. G. Stevenson.

Wednesday, April 27th. Speaker: Rev. H. Sumitra, B.A., of Bellary, S. India. Chairman: Mrs. E. W. Franks.

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